

THE TRUE BAPTISM.

BY A. L. GARDNER.

BAPTISM is the bath or symbol of re-birth. True repentance is the call for adoption into the family of Heaven, and true baptism is the answer to obey the precepts of divine appointment; an evidence to the world of our covenant with Christ. God gave to the body formed out of the dust of the ground, the natural life, and by the cleansing of this body in the waters of holy baptism, it is prepared as a temple of the Holy Ghost and a bearer of eternal life.

There are three in heaven, the Father, the Son and the Holy Ghost, and there are three that bear witness in the earth, the spirit, the water and the blood; so, three manifestations, three dips in water, constitute the True Baptism, which doth betoken the burial with Christ, and the rising in the likeness of his resurrection.

The word Baptize is derived from the Greek language, and its form is only changed a little to agree with the English tongue in pronunciation. The word, therefore, is not translated but transferred from the Greek. The word is *Baptizo*; and the ordinance of Baptism in the New Testament, is always referred to by the use of this word. Let lexicons define it:

LIDDELL & SCOTT—"Baptizo, To dip repeatedly."—Greek-English Lexicon.

JAMES DONNEGAN—"Baptizo, 'To immerse repeatedly into a liquid.'"—Greek and English Lexicon.

JOHN PARKHURST—"Baptizo, From *Bapto*, to dip. To dip, immerse or plunge in water."—Greek and English Lexicon, Third Edition.

E. A. SOPHOCLES—"Baptizo, To dip, to immerse, to sink. Note—There is no evidence that Luke and Paul and the other writers of the New Testament put on this (word) meanings not recognized by the Greeks."—Greek Lexicon.

EDWARD ROBINSON—"Baptizo, is frequentative in form. Note—Greek writers from Plato on used *Baptizo* everywhere to sink, to immerse, to overwhelm either wholly or partially."—Greek and English Lexicon.

W. GREENFIELD—"Baptizo, (from *Bapto*), To immerse, immerse, submerge, sink."—Greek and English Lexicon.

Liddell & Scott's is the standard Greek-English lexicon, and all the others quoted held in high esteem by scholars. They define *Baptizo* as meaning to dip, to immerse, to plunge, and say that it is frequentative and denotes repeated actions, and the meaning which the Universal Church always attached to the word, and exhibits its practice; that is, Trine Immersion.

Trine Immersion was the general of all Christendom for the first ten of the Christian era.

Trine Immersion is the Baptism the church received from the Apostles fully maintained through all the ages, and which it practices to-day.

Trine Immersion is the only mode and received as valid Baptism by the great stems of the Church, to-day, Latin and Anglican.

Trine Immersion is the only line of succession and orders.

Trine Immersion was the general mode of the Church of England up to the commencement of the sixteenth century.

Trine Immersion is the Baptism taught and enjoined by all the church offices, rubrics, rituals and councils, of importance and authority, for twelve hundred years after Christ.

Trine Immersion is the Baptism of one hundred millions of living Christians.

Trine Immersion is the True Baptism.

Affusion and aspersion, as baptism, is first mentioned in history in the case of Novatian, about A. D. 250. The primitive Church held that no one could be saved without Baptism, and exercised great diligence in administering it. Novatian was thought to be dying, and not having it, water was three times poured all over him with the use of the formula. So essential did the primitive Christians consider the proper mode that this Novatian, years after his recovery, was rejected as a candidate for the pastorate because his baptism was not regular, and he afterwards started a sect. In later ages pouring and sprinkling were occasionally used on the sick-bed, as compends of the proper rite, and as the Church spread such emergencies became more frequent, and many who were thus baptized recovered from their sickness. The question arose, whether these persons should be baptized in the regular way or not. Many reasoned that they should, and others that they should not; but such a person who was not baptized bore a defect that made him unfit to hold certain offices in the Church. This style of baptism commenced within the limits of the Latin branch of the church, and as the spirit of Anti-Christ developed in it, respect for the institutions of the Master was trampled down, and about the

commencement of the fourteenth century, or later, this Church put the stamp of validity upon it as a regular institution, and in 1311 the council of Ravenna made trine aspersion equal to Trine Immersion, which is the first act of the kind in the history of the Christian Religion. Pouring and sprinkling, as regular baptism cannot be traced to any other origin than to this character, which, in the language of prophecy, shall think to change times and laws.

Single Immersion has not even the prestige in its favor that can be claimed for sprinkling. It never was the general practice of either of the three great stems of the Church, nor of any considerable body of Christians before the seventeenth century. It has no primitive-historical testimony that its advocates will defend. The earliest practice of this mode that can be proven by history, took place about A. D. 350, among a baser sect of the Arian heresy known as the Eunomians, who abandoned the use of the formula of divine appointment and baptized into the death of Christ. The first practice of single immersion with the use of the formula took place in Spain about A. D. 600, and the change from trine immersion there is largely due to the reasoning of Pope Gregory the Great. The Arians, a class of heretics denying the doctrine of the Trinity, were established in Spain, and to oppose them some of the regular churches desired to change from trine to single immersion. Leander, bishop of Sevil, applied to Gregory for his advice, and received the following reply: "The reason we use trine immersion, is to signify the mysteries of Christ's three day's burial, that whilst the infant is thrice lifted out of the water, the resurrection on the third day may be expressed thereby. But if any one thinks this is rather done in regard to the holy Trinity, a single immersion in baptism does in no way prejudice that; for so long as unity of substance is preserved, it is no harm whether a child be baptized with one immersion or three, because three immersions may represent the trinity of persons, and one immersion the unity of the Godhead."—From King's Rites and Ceremonies of the Russian Church.

This testimony of Pope Gregory was frequently urged in later councils of the Western Church, in support of single immersion, yet it never practiced generally by the Spanish Catholics, and was finally superseded by as-
Single immersion rose in England A. D. 1641.

There is a cloud of witnesses who testify to primitive and universal practice of Trine immersion, and of the many we give a few:

TERTULLIAN—Born about A. D. 150. "I begin with baptism. When we are going into the water, but a little before in the name of the congregation and under the presidency of the president, we solemnly profess that we are baptized in the name of the Father, and of the Son, and of the Holy Ghost."—Lecture 22.

BASIL—Born about 326. "This, then, is what is meant by being born of water and of the Spirit; death being brought to pass in the water, but life being wrought in us through the Spirit. In three immersions, therefore, and in the same number of invocations, the great mystery of baptism is finished."—From Modes of Baptism by Chrystal.

JEROME—Born 331. "We are thrice dipped in water, that the mystery of the Trinity may appear to be but one; and therefore, though we be thrice put under water, to represent the mystery of the Trinity, yet it is reputed but one baptism."—Translated by Bingham.

GREGORY NYSSEN—Born about 332. "We who receive baptism in imitation of our Lord and Teacher and Guide, are not buried in the earth, for this covers the entirely lifeless body and enwraps the weakness and corruption of our natures; but coming to the water, the element cognate to the earth, we hide ourselves in it, as the Savior hid himself in the earth, and this we do three times, to represent the grace of his resurrection performed after three days."—On Christ's Baptism.

AMBROSE—Born 340. "Thou wast asked 'Dost thou believe in God, the Father Almighty?' and thou repliedst, 'I believe,' and was dipped, that is, buried. A second demand was made, 'Dost thou believe in Jesus

Christ, our Lord and in his cross?' thou answeredst again, 'I believe,' and wast dipped. Therefore thou wast buried with Christ; for he that is buried with Christ rises again with Christ. A third time the question was repeated, 'Dost thou believe in the Holy Ghost?' and thy answer was, 'I believe,' and thou wast dipped a third time; that the triple confession might absolve thee from the various offences of thy former life."—On the Sacraments.

CHRYSOSTOM—Born 347. "Christ delivered to his disciples one baptism in three immersions of the body, when he said to them, 'Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.'"—Bingham's Translation.

APOSTOLIC CONSTITUTIONS—"If any bishop or presbyter does not perform the three immersions of the one admission, but one immersion which is given into the death of Christ, let him be deprived; for the Lord did not say 'Baptize into my death,' but 'Go ye and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost.' Do ye, therefore, O bishops, baptize thrice into one Father and Son and Holy Ghost, according to the will of Christ and our constitution by the Spirit."—The oldest collection of Church Rules, Canon Fifty, Oxford Translation.

THEODORET—Born 393. "He (Eunomius) subverted the holy law of baptism, which had been handed down from the beginning from the Lord and the Apostles, and made a contrary law, asserting that it is not necessary to immerse the candidate for baptism thrice, nor to mention the names of the Trinity, but to immerse once only into the death of Christ."—From Modes of Baptism by Chrystal.

GELASIUS—Flourished 490. "Then let the priest baptize by trine immersion alone, invoking but once the Holy Trinity, and saying thus: And I baptize thee in the name of the Father, and let him immerse once, and of the Son, and let him immerse a second time, and of the Holy Ghost, and let him immerse a third time."—His book of Sacraments.

PELAGIUS—Born about 520. "There are many who say that they baptize in the name of Christ alone, and by a single immersion. But the Gospel command, which was given by God, himself, and our Lord and Savior Jesus Christ, reminds us that we should administer holy baptism to every one, in the name of the Trinity and by trine immersion; for our Lord said to his disciples, 'Go baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost.'"—

GREGORY—Born about 550, A. D. "The reason we use trine immersion, is to signify the mysteries of Christ's three day's burial."

JOHN DAMASCENUS—Born about 700, A. D. "The rite of baptism is a type of Christ's death; for, by the three immersions, baptism portrays the three days of the Lord's burial."—On the Orthodox Faith, book, IV, chapter IX.

HAYMO—Flourished 850. "He himself arose on the third day active, and we after a third immersion shall arise to life from the death of sin."

LANFRANCE—Born 1005. "For as Christ lay for three days in the sepulcher, so let there be three immersions in baptism."

LUTHER—Born 1483. "But as regards the public baptism I am content that covered with a cloth, she shall sit in a tub, with the water reaching to the neck, clad with the bathing-cloth, and that she shall be three times dipped with the head into the water by the baptizer with the usual words—namely, 'I baptize you into the name of the Father, and of the Son and of the Holy Ghost, Amen.'"—Directions to a Minister regarding the Baptism of a Jewish Lady. Translated from the German.

DAILLE—Born 1594. "I confess that that custom of thrice immersing the person to be baptized is most ancient among Christians."—Quoted by Bishop Beveridge.

BEVERIDGE—Born 1637. "Neither did the Church ever esteem that Baptism valid which was not administered exactly according to the institution in the name of all the Three Persons; which the primitive Christians were so strict in the observance of, that it was enjoined that all persons to be baptized should be plunged three times into the water, first at the 'Name of the Father,' and then at the 'Name of the Son,' and lastly at the 'Name of the Holy Ghost.'"—Works, Vol. 8, page 336.

WALL—Born 1646. "The way of Trine Immersion, or plunging the head of the person three times into the water, was the general practice of all antiquity."—Infant Baptism, Vol. 2, page 419.

DUPIN—Born 1657. "Baptism was administered to infants and adults. They were dipped three times into the water."—Remarks on the Discipline of the Church in the Fourth Century.

BINGHAM—Born 1668. "But I must observe further, that they (the Fathers) not only administered baptism by immersion under

water, but also repeated 'this three times.'"—Antiquities, bk. 11, chap. 11.

CHRYSOSTOM—A living writer. "From the preceding testimony of the Fathers, the Councils and the Rubrics, it is evident that the Trine Immersion was the universal rule of administration, from which any derivation was irregular and unauthorized."—Modes of Baptism, page 155.

Every reliable Church historian and theological writer, ancient and modern, who had occasion to discourse upon the modes of baptism, admits that Trine Immersion was the general practice of the Primitive Church in all parts of the world, and it continued to be so until far into the dark ages. The authors quoted above rank with the brightest names on the monument of Christian Literature, and many of them knew no superior in learning and ability in their respective ages. Tertullian, the first of the great Latin Fathers of the Church, was born almost at the foot of the Apostolic age, when those were yet living who saw and heard the last one of the immortal twelve, who transmitted the saving revelation to the keeping of faithful shepherds, that enriched the earth by giving their bodies to be consumed to ashes, and attested their faith in torrents of blood; and he, with his keenness of discernment, the resources of a liberal and comprehensive education, an extensive acquaintance with the institutions and doctrines of his day, the privileges of a Latin scholar of enviable reputation, a wide association with men of learning in the Church, and with great zeal for the cause, could not have failed to know the character and practice of the first and great Ordinance in the faith which he held and so ably defended. In his day, the doctrine of the Trinity held by the Universal Church was assailed, and his arguments in its support he brings forward the three manifestations in the act of baptism, at the naming of the Three Persons of the Trinity. From this time the mode of baptism was not a question of controversy, unless regarding the validity of the irregular baptism on sick-beds, until a single immersion was set up an performed into the death of Christ, by Eunomius. The law of baptism was assailed thereby, and the writings which have come down to us from this period are full of proofs of Trine Immersion, as the above quotations show, and the Church rubrics bear testimony to the same fact, by forbidding baptism to be performed into the death of Christ, instead of using the scriptural formula. It seems also that an irregular use of the names of the Trinity arose at this time, which caused them to be very precise in defining the proper mode. At the close of this period the dark ages came on, and the Latin and Greek branches of the Church broke off all communion with one another. The former developed into the great Anti-Christ, while the victorious Mohammedan armies settled over the latter as a wilderness. The Roman Communion abandoned the primitive baptism and used affusion, but the Oriental continued the Trine Immersion and practice it at the present time, to the exclusion of all other modes.

That Trine Immersion was the general practice of all antiquity, and was received from the Apostles, no man with any reputation as a scholar will undertake to deny.

Trine Immersion is The True Baptism.

From Everest, Kans.

Under the auspices of the home ministry we commenced a meeting in our home (Pony Creek) church, in a little school house four and one half miles north east of Morrill. I left on the evening of the 21st. Result of meeting thus far one convert, (it is God's convert too,) with a prospect for more.

On the 22nd we came to this place to hold a few meetings and officiate at the wedding of Mr. D. R. Mercer and sister Lillie Jaques, on Christmas day. On the evening of the 26th we expect to resume our meeting at home. Will let you know the result. Some of the German Baptists are showing a bad temper. On the 5th of January we expect to begin a series of meetings in this (Wolf River) congregation. This is the home of the present German Baptist elder, W. H. H. Sawyer.

I expect during the coming year to labor mostly at home, Pony Creek, at Falls City, Neb., and in the Wolf River congregations. When called on I will do all in my power, comply with the wish of our late western convention, in relation to evangelistic labor in the West. O for more laborers in this vast harvest field. Pray God to send more. On the 2nd Sunday, and for sometime after, we expect assistance from our aged veteran, Elder Addison Harper, of Missouri. Hope to send you cheering reports after his labors among us. Fraternally,

W. J. H. BAUMAN.

Morrill, Kans.

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